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very small dots and strokes, the votõ'ro use rings, the pénye have patches. Eduardo Hoerhan, the agent of Serviço de Protecção aos Indios who in 1914 concluded a treaty of peace with the Botocudo of Santa Catharina (Jules Henry's "Kaingang"), has sent me the following data:[29]

These people are grouped into three exogamous and patrilinear, unlocalised major clans who claim kinship with as many legendary heroes, Uvanhécũ, Crên-ndõ, and Zdit-tacha-cá-i-lê. The members call themselves "kin" of the heroes—Uvanhécũ-caïcá, etc.—but the true clan names seem to be mê-vídn, mê-cálêbn, and mê-cũi-ken. They vary in decorative paint, the mê-vídn using two parallel rows of dots on the forehead, chest, and back; the mê-calêbn, vertical strokes on the forehead; the mê-cũi-ken, circles on the forehead, cheeks, chest, and back. The heroes are also supposed to have created the animals respectively bearing similar designs; but sun and moon are not classified in this scheme. Further, variations in paint occur in subclans: the mê-to pña-pa (mê-vídn) substitute broad patches for the dots, retaining the same arrangement; the zôo-zí (mê-cálêbn) add a horizontal stroke above the vertical forehead lines; the cũi-kent (mê-cũi-ken) use a central dot with their circles.

Accordingly, the votõ'ro of the Kaingang obviously corresponds to the Botocudo-mê-cui-ken; the mê-to-pña subgroup of the mê-vídn (B.) to the pénye subgroup of the kanyerú moiety (K.); the zôo-zí subgroup of the mê-cálêbn (B.) to the pénye subgroup of the kamé moiety (K.); the cũi-kent (B.) to the votõ'ro of the kanyerú moiety (K.). The correspondences and lacunae may be represented as follows:

	Botocudo		Kaingang	
Exogamous units				
Dot decoration	mê-vídn	=	kanyerú	
Lines	mê-cálêbn	=	kamé	
Rings	mê-cũi-ken		— (see subgroup votõ'ro)	
Subgroups	?		kanyerú-ag-paí	
	?		kamé-ag-paí	
	cũi-kent		kanyerú-ag-votõ'ro	Rings
			kamé-ag-votõ'ro	
	mê-to pña-pa		kanyerú-ag-pénye	Patches
	zôo-zí		kamé-ag-pénye	

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The Individual and the Extended Family

The exogamous moieties are composed of individual families; the extended family is not of basic economic importance, although there is a germ of such a development in feminine house ownership. For the daughters remain in their mother's home after marriage, so that their children grow up under their maternal grandmother's care. This old woman's married brothers and sons do, it is true, reside in the houses of their mothers-in-law; but they regularly frequent the house of their mothers and her sisters. There they usually enjoy greater prestige than the husbands who have joined the household, and if a man loses his wife by death or divorce, he resumes his place in the maternal home without any formality.

It sometimes happens that a couple do not remain in the wife's mother's house but put up a dwelling of their own, either because of restricted space facilities or because the husband attaches more weight to personal independence. However, in this case the new habitation always rises immediately beside the wife's mother's. In this way an extended family may spread over several houses. These arrangements naturally promote the avunculate.

[29] Letter of Nov. 17, 1933.